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[39] The Lokshimo people danced that night but the Soshimo people did not. A Soshimo man called, "Why don't you people come down and join in the dance?" but the people answered, "Our stomachs are full of rice cake and we want to sleep. You owners of the spirit altar can dance." Then the dream broke off.

Next down I dreamed again. I dreamed there was a wire chain hanging down from the sky and my soul climbed up to the sky on it. As I approached there was a tree. It was hanging upside down with its roots in the sky. I took hold of it and went on up and found myself with my head down and my feet up. I was afraid and searched for the wire chain to come down. I was afraid of falling. Halfway down I said, "In that tree I was upside down and nearly fell. It is lucky I got away." When I got down to my house, I looked up and saw the sky was very dark and distant. Then someone spoke behind me, saying, "Who ordered you to climb that wire? It is very far. If you had fallen, your bones and body would have disappeared in mid-air. They would never have reached the earth." I went to the next dance place and people were tying a python to a carrying pole. I asked what it was for, and they said, "We wanted to sell this to the *nonya* [I had a short time before bought a python skin], but she has one already and that is all she wants. She is through buying. So now we want to take this to Kalabahi to sell." Then Pendar Bawar and his younger brother, Jacobis, carried it off. I woke up.

[40] [I asked why these dreams were bad.] When I dream of rice cakes, it is a sign that people will fight and get wounds. Once before I dreamed of them, and my female kinswomen, among whom the cakes were divided in my dream, have all been wounded—Maliowai [his sister], the adopted daughter of the chief of Alorkowai, and my wife. [These women had really received more or less severe wounds during the last year.]

[41] [Question.] The storm in the sky is a sign of hunger. It means there will be a big storm and the people will be hungry because the camote and sweet potato crop will fail. [Actually the recent storm had made bad inroads on the gardens. Question.] The snake was already tied, so that was a sign of buying a snake. Maybe someone will bring a valuable snake here, and we will buy it but resell it right away.

May 10, 1939

[42] [43] Yesterday the rumdum called the people to work on the government camp. Last night I dreamed all the people gathered and worked very hard until they had repaired it all and even removed the sand washed

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women. The only thing they said was, "Come, we shall go to our father." But I thought they were evil spirits and I said, "No, I am going off to dun." I didn't know they were supernatural beings. At that time I didn't know there was a Good Beings' village above Mt. Laling. The women asked me again to go up with them, but I wouldn't. [59]

Then I went to Kafoi and in two days I came back. On the way back I didn't see anything.

When I went to Kafoi, the people from Fungwai were busy preparing for their Good Beings [1917 or 1918]. Shortly after I came back, the raijah went there and was killed. Then the war began. I had a big house at the time, but I went to sleep in my small field house. Once I was lying there on my back looking up when a frond of coconut or areca palm fell on my chest. As this fell, it was suddenly light in the house, as though a lamp were lighted. I looked but I did not hear or see anything. This was a tally of their coming [resembling the split coconut leaf used as a tally in connection with invitations to feasts]. [44]

Then after the war was over, an official came and gave out tax slips. There was a dance that night at the government camp. As I stood watching it the officials told me to join in. I told them I had a fever, so they said I should go lie down and sleep. I went to my house and slept. I heard someone call. I looked out the front and back doors but saw no one. Then the one who had called struck a storage basket up in the loft. I looked up into the loft and saw a person, who said to me, "Now the government is changing everything right and left. You must follow the government. If you don't they will beat you. You must not eat crabs, crayfish, or fish." I said, "Come down." He said, "No, I only came to say what I have said." A big wind blew as he went up from the first loft to the second. He parted the thatch as one opens a window and went out. One bundle of thatch fell down where he had left. [Note that Maiziaka reported fever at the time. This was probably malaria, since it is endemic in Asimelang. He also had an enlarged spleen. In general, how many of the sincere hallucinations were attributable to delirium? People took fever so much for granted that they scarcely noticed a high temperature or thought it worth mentioning.] [51] [49] [50]

At that time I was not yet married. Shortly after that I bought Lamfoni. One day I was doing *corvée* on the new government camp. I was stamping down the earth floor. The kapitan shouted at me to work. I said, "You call only me to work. There are many other people here also." Then the kapitan took a rattan switch and stood alongside me. [51] [49]

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[Have you been quarreling with Lakumus?] Yes, we are having much trouble over areca, and his wife [i.e., Fantun's sister] is moving my boundary stones. [Fantun lived with his sister on their adjoining fields.] I told them they had better leave. The field is mine. I am a man and the youngest son. [Actually these were not claims to prior possession of fields. I asked, "How long have you been quarreling?"] For two days now; but from the time I was a child Marsima and I have fought a lot. Every time I say something Marsima gets angry. Lakumus sides with her. These areca trees are mine; my father planted them. But Lakumus says the trees are on Marsima's land and are his. I say to him, "Your mother and father perhaps didn't know how to plant areca and coconuts, they weren't industrious. I have already given you a wife; don't be bold enough to take my areca." The other day I ripped down their house walls and told them to leave, but they just mumbled them and stayed. [Question.] That was a month ago. Because I came to you they take my areca, sell it, and keep the money. [Question.] My wife can't guard it. Lakumus just takes it. [Question.] Lakumus is making a small house in Alorkowati now. Maybe they will leave. I don't know. [Previously Fantun had always denied his obvious hostility to his sister. I asked, "Does your wife help you in the quarrels?"] When they drag in her name she helps, but when just the three of us are fighting she stays out of it. [Question.] Marsima and Lakumus have been living in the field just one year. Before that I lived with them in Alorkowati, but I wasn't there much. When I returned from Makangfokang I went to live for three months in Ranireang. [Question.] The trouble over areca began when my father died.

[Short pause.] When I was still small and lived at Maimeniang [the field where he is now living] I dreamed. This was the beginning of tension, and nobody paid. All the grown men were in Kalabahi, either in jail or trying to earn money. I dreamed that the former mamaken [his present father-in-law] was coming back. Early in the morning I went and told his wife, and we went to look. We saw him coming. He said, "That child's dreams are like mirrors."

Once when I was staying at Makangfokang I saw an eel as big as my thigh. It was hunting crayfish. I shot the eel and followed it into water so deep it would have been over my head. We struggled, but the eel got away into deep water. This was the first time I made a garden at Manifala. My father was already dead, but my mother was still alive.

I went to Makangfokang, where my elder sisters [cousins] lived in a field house. I told them I had come to cut the field. There was a woman

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next day, mother said, "You can't play with other people. If you want to play with people, ask them here; don't go to their houses." So Kolen and I played together, pounding earth between stones and making believe it was corn. We said our husbands had gone and we were cooking for their return. We played at that until midday and we were hungry, and then we went into the house to eat. Then we said our husbands were near and went back to play at cooking. We used leaves as plates and set up three stones as a tripod. When we had cooked, we said, "Oh, maybe our husbands are sleeping someplace. Perhaps we had better throw out this food and go to our houses." So we went home, and the next day we played the same game; we played at cooking for our husbands. Then we went to hunt for grasshoppers and brought them home and really cooked and ate them. We went back to play at cooking for our husbands. [These children actually knew how to cook, but in addition they also played at it.]

March 14, 1939

There is something I haven't told about the soldiers. When I was about four or five, they came to collect taxes. All who hadn't paid they dragged to the government camp. They took my mother and Kolata, many of us. On the way my mother escaped and ran off to hide in the brush. Letlani had already paid his taxes, but the soldiers had taken his wife, Maningiang, and his children. So he followed us and showed the soldiers his tax receipt. He said, "This is my wife and all these are my children." He pointed to me and Kawsimani too. The soldiers said, "All right, you may take your wife and children, but the others must stay." So we started back to Atimelang. On the way we met mother, who had made four rice pots for us to eat on the trip and was bringing them to us. So we all went back together. Kolata was with us, and she cried and cried because they had carried off her mother. She cried a great deal. Then mother said, "I had better go fetch some corn so that Letlani can take it to Kolata's mother." So she did and gave Letlani corn to take to Kolang [the mother of Kolata]. Then the soldiers took her away. Many women and men too were taken. They took them to some place in Mainang and put them in a pigpen along with pigs for six days, and then they let them go. There were infants in arms too. They had only mangoes to eat.

When I was about six, a big sickness came [the influenza epidemic of 1918]. Many people died, one or two in each house. There were plenty of pigs for their feasts, but not enough corn. People fetched